

Holiness to the Lord!

The Juvenile Instructor



VOL. 6.

SALT LAKE CITY, SATURDAY, MARCH 18, 1871.

NO. 6.

GEORGE FOX.

[For the Juvenile Instructor.]

MOST of our readers have doubtless heard of a religious sect of people called Quakers. The founder of this religious order was George Fox, the son of a weaver, and himself an apprentice to a Nottingham shoemaker. His master owned sheep and George was set by him to watch them. He passed much of his time in early youth in prayer and reading the Bible, and fasted frequently to know the right way. He sought for knowledge among the various sects; but became convinced that they were all wrong. What to do he did not know, and many nights he walked all night long in the fields by himself in misery too great to be declared. He was almost tempted to become an infidel, to deny the existence of a God and to adopt the idea that "all things come by nature;" but a true voice arose within him, and said, "there is a living God." The clouds of darkness rolled away; his soul was cheered and filled by light from heaven; he enjoyed the sweetness of repose, and from that time forward he never doubted. He came to the conclusion that the truth was to be sought by listening to the voice of God in the soul, and he went about preaching and proclaiming unto the people against the many sins that prevailed.

On one occasion a preacher, to whom he listened, took for his text the words of Peter: "We have also a more sure word of prophecy." This preacher told the people this was the scriptures. George Fox cried out, "O no! it is not the scriptures; it is the spirit." For his zeal in preaching and attacking religious sects he was cast into prison, and greatly persecuted, and even threatened with death; but preach he would, and nothing but death could stop him. Fox was very severe upon the hireling ministry; he did not believe that any man should preach for money, and that ministers should not be employed; but men should speak as the spirit moves them. To this day

the Quakers have no ministers; they go to meeting and sit in silence until some one, either male or female, is moved upon to speak; and when the time comes to dismiss they walk away, not unfrequently without a word having been said in the meeting.

At one time a doctor of divinity had finished preaching from the words: "Ho every one that thirsteth, come buy without money!" George Fox felt moved to say to him: "Come down, thou deceiver! dost thou bid the people come to the waters of life freely, and yet thou takest three hundred pounds a year of them? the Spirit is a free teacher."

The Quakers quote the scriptures to prove that the patriarchs were men who tended flocks; that the prophets were mechanics and shepherds; and the apostles

were fishermen, that John the Baptist was clad in a rough garment of camel's hair, and that Jesus himself was reared under the roof of a carpenter, and the messengers of his choice were rustics. Fox taught true republicanism. He taught his followers to let their communication be yea, yea; nay, nay. They were not to swear; they were not to go to war; they were not to enslave their fellows; they were



not to use titles, but when they spoke to each other to address by the title of friends, and to use the pronouns thou and thee, instead of the plural pronoun you; to be very plain in their dress and in their food. These are peculiarities which still exist among the Quakers. Among other things they refuse to put off their hats; they regard all men as being created equal, and, therefore, wear their hats in the presence of kings, judges and all dignitaries as an evidence of equality, and they think that they ought not to do homage to their fellow-men, but to bow to God alone.

In some future number we will give a description of the

settlement of Pennsylvania, by William Penn and his Quaker brethren; but to-day we will dwell upon the subject of our engraving. In the middle of the seventeenth century Quakers were called in the province of Massachusetts, "the accursed sect;" and the people who entertained them were fined. For being a Quaker on the first conviction the man or woman would lose one ear; for the second another ear; for the third, the tongue was bored with a red-hot iron. This law, however, was soon repealed, and was never printed; but a penalty was imposed upon every person who should be present at a Quaker meeting, or who should speak at such meetings. Quakers were banished from the jurisdiction, and if they did not leave, they were to be killed. Four of them were executed for this cause. In the engraving a Quaker stands before a judge in Massachusetts, he will not doff his hat, but wears it in defiance of the Court. After three of the persons above alluded to were executed, a man by the name of William Leddra was put upon trial for not leaving the colony. While the trial was proceeding, Wenlock Christison, who had been banished on pain of death, entered the court. The Judges were struck with dismay at seeing him; for they found their threatenings could not frighten the Quakers. They desired Leddra to accept his life and leave the colony. He refused, and was hung. Christison, as you see in the engraving, was then brought up. He demanded of the Judges by what law he was to be put to death; they replied, "We have a law, and by it you are to die." Wenlock said, "So said the Jews to Christ; but who empowered you to make that law?" They answered, "We have a patent, and we make our own laws." He again inquired, "Can you make laws repugnant to those of England?" They replied, "No." Then said he, "You have gone beyond your bonds; I demand to be tried by the laws of England, and there is no law there to hang Quakers." The magistrates were divided in pronouncing sentence, the vote was put the second time, and there appeared a majority for the doom of death. Wenlock asked them, "What do you gain by taking a Quaker's life? If you have power to take my life God can raise up ten witnesses in my stead." The magistrates finally became convinced of their error. Wenlock Christison, with twenty-seven of his friends, was discharged from prison, and the persecutions against the Quakers ceased.

APOSTASY AND TREASON.

(Continued.)

A MALICKIAH, it seems, had a brother whose name was Ammoron, who was also an apostate and a traitor. We have no particulars as to when he deserted the Nephites and connected himself with the Lamanites, though it is probable that he accompanied his brother and was a partner in his guilt. Upon the death of Amalickiah, he was appointed king over the Lamanites. One of his first orders which he gave after being recognized king, was that his people should maintain those cities which they had captured. The capturing of these had cost them much blood, they being so well defended; and he was not disposed to relinquish them. In carrying out this policy he had considerable success for a time, for Teancum was well aware of the uselessness of a contest with the Lamanites while protected by their battlements and forts; for they were strong and numerous. He, however, did not neglect any protection necessary to defend himself and the country against the attacks of Ammoron and his troops. By the orders of Moroni, he fortified the narrow pass at the isthmus, so that the Lamanites should not be

able to get around them in that direction, or to harrass them from that quarter. He did everything in his power also to fortify all the cities which the Nephites had in their possession.

Ammoron had, in the meantime, returned to the land of Nephi, and had communicated to the queen the news of the death of his brother. He gathered together another army, and with it made an attack upon the Nephites on the Pacific coast, with the intention of diverting their forces and harrassing them so that they would be weakened in their defence of the land of Zarahemla, where his former operations had been principally conducted. At the same time he had instructed his officers in Zarahemla to act on the aggressive to the extent of their power and according to the strength of their armies. For nearly two years affairs remained in this condition, until Moroni marched to the assistance of Teancum. There was a city which was known by the name of Mulek that Moroni was desirous of re-taking and he had given Teancum orders to make an assault upon it, but the latter saw that he could not overpower the Lamanites while they were in their fortifications. Therefore, he awaited the arrival of Moroni's army. When the Commander-in-Chief arrived, he called a council of war, and took into consideration what means they should adopt to cause the Lamanites to come against them to battle, so as to have a fight on the open plain. They sent an invitation to the commander of the city, who was an apostate by the name of Jacob, to come out and have a fair fight on open ground; but this did not suit his purpose. He determined to remain within the shelter of his walls. Moroni, finding that his challenge to fight outside the city was not accepted, resolved to decoy the Lamanites out of their stronghold. He ordered Teancum to take a small number of men and march down to near the sea shore; while himself and his army marched by night into the wilderness on the west side of the city. In the morning, when the guards of the Lamanites discovered Teancum and his troop of men, they ran and told Jacob, the commander of the city. Unsuspecting, apparently, that this was a decoy, and seeing a small number of the Nephites, he thought he could easily capture them; and he marched out to attack them. When Teancum saw them coming out he began to retreat down by the sea shore. As soon as the Lamanites saw him commence his retreat they pursued him with great vigor. Of course they were led away from the city; and Moroni, when he saw it unprotected, commanded a part of his army to march against the city and take possession of it, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum. Those who marched against the city succeeded in capturing it, and killed all who had been left to protect it who would not yield up their arms and surrender.

The Lamanites pursued Teancum until they drew near the city of Bountiful, when they were met by Lehi and a small army who had been left in charge of that city. When they saw him marching down towards them, they turned and fled, thinking they could not regain their own city before he overtook them; for they were considerably wearied with their march. They had no idea that Moroni had made an attack upon their city, and all they feared was Lehi and his men. Moroni had arranged his plans most excellently, and the Lamanites were thoroughly entrapped.

It was not Lehi's policy to overtake the Lamanites before they met Moroni and his army, which they did before they had marched very far. Surrounded on all sides by Nephites, and thoroughly tired by their long march, they were not in a position to resist the onslaught which was made upon them; but they fought with fierce courage.

Jacob, their leader, was killed, as well as many more. The Nephites also suffered; Moroni was wounded and many others were killed. A large number of the Lamanites surrendered unconditionally, and those who resisted were taken and bound, deprived of their weapons and were marched back to the city of Bountiful, of which Lehi had held command. These captives were guarded while they buried their own dead and the dead of the Nephites; and they were also put to work fortifying the city Bountiful. This was Moroni's policy, for they were so numerous that it was not easy to guard them in any other way.

At the close of that year Ammoron sent a request unto Moroni for an exchange of prisoners. The proposition pleased Moroni, for it was quite a burden feeding his prisoners, and he desired the provisions with which he fed them for the support of his own people; and he also wished to add to the strength of his army. Among the prisoners taken by the Lamanites were many women and children, while the prisoners that the Nephites had were all men. So in answering Ammoron, Moroni proffered to exchange on one condition only, namely, for every Lamanite prisoner that he had to receive in exchange a man, his wife and his children. At the same time he wrote a very severe letter to Ammoron, in which he charged him with having sought to murder the Nephites and destroy them while they, the Nephites, had only sought to defend themselves. He also wrote to him concerning the justice of God, and the sword of his almighty wrath which hung over him, and also concerning that awful hell that awaited such murderers as he and his brothers were. He further said that unless he and his armies withdrew, that they would wage a war against them until they were destroyed, and if it were necessary he would arm his women and children, and he would march against them and follow them even until he came to their own land, and it should be blood for blood, and life for life; he would not cease to fight until they were destroyed from off the face of the earth.

This epistle made Ammoron very angry, and he wrote a reply, in which he charged the Nephites with the murder of his brother Amalickiah, and said he was determined to avenge his blood upon them. He also set forth a most absurd claim, just such a claim as we might expect an apostate to make, to the effect that the fathers of the Nephites had wronged their brethren, and had robbed them of their rights to the government when it rightly belonged to them. In stating this he referred to Nephi, Sam, Jacob and Joseph, the younger sons of Lehi, who had withdrawn from Laman and Lemuel, the older sons. He further proposed to Moroni that if they would lay down their arms and subject themselves to be governed by those to whom the government, as he considered, rightly belonged, then he would cause his people to lay aside their arms and the war should cease. He nevertheless wished to exchange prisoners on the terms proposed by Moroni; but added that they would wage a war that was eternal, either until the Nephites were subjected or completely destroyed.

When Moroni received this letter he was determined that he would not exchange prisoners on any terms. He knew that Ammoron had a perfect knowledge of his fraud, and also that it was not a just cause that had prompted him to wage war against the Nephites, and he determined that he would not give him any more power than he had by exchanging his prisoners unless he withdrew his purpose to wage war.

(To be continued.)

WRITING A COMPOSITION.

LAURA came to her Instructor, and wished to be excused from writing a composition which had been required of her. The Instructor inquired: "Why do you wish me to excuse you, Laura?"

Laura.—"I don't know what to write; I cannot write anything fit to be seen."

Instructor.—"Well, Laura, we will converse about it. Do you wish to be excused from spelling, reading, or writing?"

Laura.—"No, sir."

Instructor.—"Why not from these, as well as writing a composition?"

Laura.—"They are easy; and, besides, we could not do without a knowledge of them."

Instructor.—"Could you always read, Laura?"

Laura.—"No, sir."

Instructor.—"How is it that you can read now?"

Laura.—"I have learned to read."

Instructor.—"How long were you in trying to learn, before you could read with ease?"

Laura.—"I do not know; it was a long time."

Instructor.—"Did you tell the teacher that you wished to be excused, and that you never could learn, and that you could not read in a way fit to be heard?"

Laura.—"No, I did not."

Instructor.—"I saw you knitting and sewing, the other day; could you always knit and sew?"

Laura.—"I could not."

Instructor.—"How, then, can you do so now?"

Laura.—"Because I have learned how to do both."

Instructor.—"How did you learn?"

Laura.—"By trying."

Instructor.—"Did you ever tell your mother she must excuse you from knitting and sewing, because you did not know how, and could not sew or knit fit to be seen?"

Laura.—"I did not."

Instructor.—"Why did you not?"

Laura.—"I knew if I did not keep trying, I never could learn, and so I kept on."

Instructor.—"Do you think it is necessary to know how to write letters, and to express yourself properly when writing?"

Laura.—"O, yes sir."

Instructor.—"You expect to have occasion to write letters, do you not?"

Laura.—"I presume I shall, for I have written to my brother and cousin already."

Instructor.—"Then you think if I should aid you in learning to write a letter or other piece of composition properly, that I should do you a great benefit?"

Laura.—"I suppose, sir, you would."

Instructor.—"Is it right for me to benefit you and the school as much as I can?"

Laura.—"I suppose, sir, you ought to aid us all you can."

Instructor.—"Should I do right, if I neglected the means which will benefit you?"

Laura.—"No, sir."

Instructor.—"Now I will answer you. You asked if I would excuse you from writing. I will do so, if you think I could be justified in neglecting to benefit you as much as I can. If you can say, sincerely, that you believe it is my duty to do wrong to the school, by indulging them in neglecting what they ought to learn, then I will comply with your own request."

Laura frankly acknowledged that the teacher ought not to excuse her from this exercise.—*Selected.*

The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, MARCH 18, 1871.

EDITORIAL THOUGHTS.

CHILDREN are fond of imitating the conduct of those who are older than themselves. They are more likely to do this than to follow instructions which do not agree with what they see before them. Hence, it is said that example is better than precept. For instance, if a boy sees his father chewing or smoking tobacco, it is of but little use for that father to say to his child.

"My son, you ought not to chew and smoke. They are bad practices and it would be very wrong for you to adopt them."

His example before his son would be opposed to his precepts, and his son would be likely to think:

"If chewing and smoking tobacco are so wrong, why does my father not throw these habits aside?"

The same with a mother and her daughters. If the mother drinks tea and coffee, but tells her daughters that they must not, they are more likely to follow her example than her teaching. How important, therefore, is example, and how necessary that children keep good company where they do not have bad examples constantly before them! It is so easy for many natures to imitate what they see around them that if they are placed for any length of time in the society of people who swear, they will swear; of people who drink liquor, tea or coffee, they will drink these beverages also; of people who smoke or chew, they will smoke and chew. But such should not be the nature of young Latter-day Saints. They should have a fixed rule of conduct for themselves, and that rule should be in accordance with the law of God. Wherever they go, or in whatever society they are thrown, they should pursue their own course and obey the rule of right. This they should do regardless of others' conduct. If they happen to be thrown with men who swear, drink liquor, chew or smoke tobacco, they should not imitate them; but be strong and positive in maintaining their own habits.

A good many strangers have lately come to Salt Lake city. Many of them swear, drink, and chew and smoke tobacco. They travel the streets with cigars in their mouths. Do you think it would look well for our boys and young men to follow their examples, and do as they do? Certainly not. Yet there are some so silly as to think that it is manly and looks well to smoke cigars, and they go puffing along the streets in imitation of the Gentiles whom they see. Sensible people who see them do this, set them down as weak-minded simpletons. They perceive at once that they have no strength of character, and that their conduct is like that of the monkeys. Monkeys, you know, are very fond of doing whatever they see men do, however foolish and ridiculous it may be.

We can tell you, children, that men and women of bad habits admire those who have strength of character to resist their examples and to stick to the right. And certainly those of good habits admire and respect them for their firmness. Remember this, and do what your conscience tells you is right wherever you may be. If you are alone in a company of

drinkers; never mind, be sure that you do not drink. So with smokers. If in a company where every person but yourself drinks tea and coffee; do not be ashamed to decline drinking with them. Show your companions that you have independence of character to do what you think is right. It is just as proper for you to set them an example in carrying out your habits, as it is for them to set you an example in carrying out theirs. By taking this course, your lives will be a perpetual sermon; you will be preaching your principles by example.

CHILDREN to be useful and happy must have a purpose.

It is common to all persons, but more especially those who possess pride of character, to reflect upon the course of life they would be most pleased to follow. If a child is inclined to be virtuous, he will select associates possessing tastes similar to his own,—hence the expression: "A man is known by the company he keeps." This is true, for although a person may be thrown by circumstances into low society, yet to a boy of good taste such society will prove so distasteful that he will not remain any longer than possible in it, but join those whose aims are similar to his own. In the selection of associates most congenial to one's nature, it is not necessary to seek admission to the families of the wealthy; — but to discover persons who have virtuous aims and purposes in life. To be born in a free country and an heir to all the blessings we enjoy, in this vast republic, we are under obligations to reflect upon the use we make of life.

People in this land are not surrounded by barriers as they are in many countries of Europe. There society runs in grooves. A boy lives and moves in the same class of society as his father; a girl as her mother. It is almost impossible for them to change their condition. This, of course, does not prevent their being virtuous, honest and upright; but it limits their powers, and confines their aspirations. But this is a land of freedom; the most humble is the equal in many respects of the highest and greatest. A poor man's son may become a leading and honored man; so with his daughters. It is not birth or riches that gives distinction so much as it is ability and worth. In this respect, then, we are most favored in being permitted to live in this country.

Children, have a purpose in life. Do not live like the animals or the trees; do not vegetate, and pass through your existence eating, drinking, sleeping and supplying your daily wants alone. You are sent here for something higher than this. Supplying the body what it needs is very important, but this labor only forms a very small part of the duties which devolve upon you. You are capable of performing great things, for God has endowed you with great powers. You should, therefore, have high aims. And in cherishing high aims, do not imagine for one moment that you must despise or neglect little things.

We meet persons who think they cannot be of any importance unless they have important positions. They feel that certain kinds of labor are beneath them and unworthy of their abilities. This is a very foolish idea. Jesus descended below all things that he might ascend above all things. And so it is frequently with us. Let a boy, a girl or a man or woman do whatever they have to do in the best possible manner, and they are sure to be useful and to rise. This is a secret, children, which you should always bear in mind. If you should be put to any labor, no matter what it is, so long as it is not dishonorable, aim to do it as well as it can be done. If a teamster, be a good one; if a farmer, be a good one; if a mechanic, learn your trade well; if called to preach the gospel, strive to be a thoroughly efficient Elder, and so with every duty in life. Make this your purpose, and follow it up in all your actions.

[For the *Juvenile Instructor*.

THE METROPOLITAN RAILROAD.

OUR cut represents a station on the Metropolitan Railroad in London. It is often called the underground railroad, for the reason that for nearly the whole of its length it runs like one long tunnel beneath the streets and houses of the vast metropolis of Great Britain. You will notice in the picture that the light in the station comes from above not from the sides, and that the passengers and their friends are going up and down a high staircase. This staircase leads to the level of the city above.

We happened to be in London at the time when this railroad was opened; and curiosity led us to take a trip in its cars on the first day they ran. Having secured our ticket we descended into the station where everything seemed tinted with the sombre gray of early morning, except where the garish lamps spread a yellow glimmer for a short distance around. The atmosphere seemed heavy, the scent was rather unpleasant, reminding one slightly of those regions of fire and brimstone, where some suppose the wicked will be sent after death.

In a few minutes the train arrived. The engine was a stumpy, little, black thing, with a short smoke stack, and without very much external ornament, just such a one as you see below. We jumped aboard and were off in a few seconds. Immediately the twilight of the station gave way to the darkness of the tunnel. The flickering lights gave an unsteady light inside the comfortable little carriages, but outside all was black.

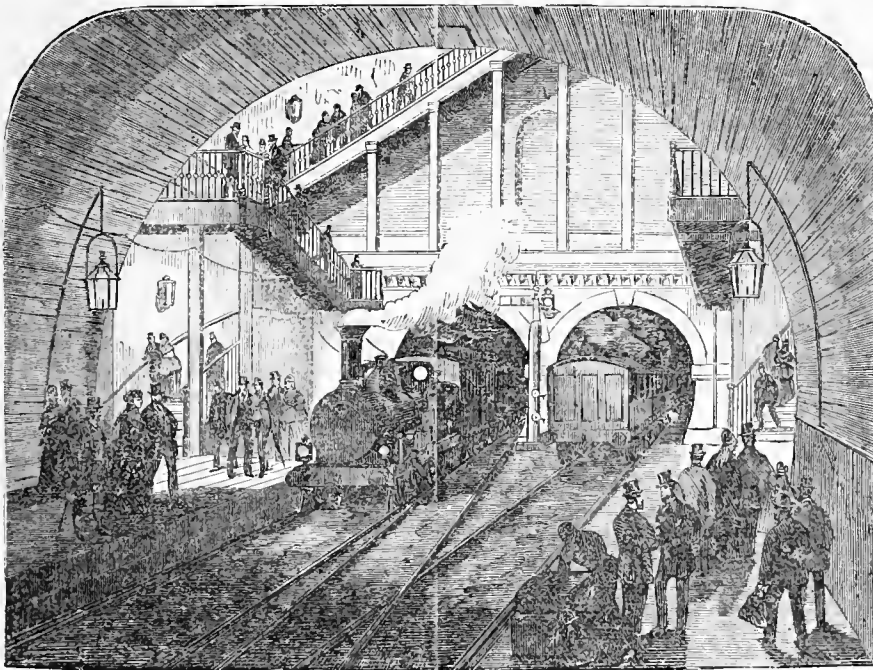
The density of the atmosphere became more apparent, and the scent of sulphur became still more noticeable. Two or three minutes passed, and we were in the shadows from the upper world. Another station had been reached and the train was at rest. But scarcely was it stopped before it was again on its forward course, and we once more entered the gloom of the tunnel. And so we passed from station to station, through tunnel and tunnel until our trip was ended. We then walked rapidly into the semi-sunshine of a London street, thankful that we were safely through so novel a journey. Since then we have passed along the line many times; but the novelty has departed, and it has long ceased to be one of the curiosities of travel.

You may ask, what was the use of building such a road? why not build it like others on the level ground? We will tell you some of the reasons. All of you who have not been in London, have heard of it. You have read of its vast size, its miles of streets, its hundreds of thousands of houses, of its millions of inhabitants. You have also heard of its immense docks, its huge warehouses, its nar-

row streets and its crowded lanes. These last had much to do with the building of this railroad. It was found the multitudes of omnibusses, wagons, carts, carriages, &c. carrying men and merchandize, were filling the streets to such an extent that there was no room for them to pass one another. Streets were sometimes blocked up for hours by the crowd of vehicles. To avoid this an underground railroad was proposed to connect the different portions of London, and run into the heart of the city. By this means, it was thought, much of the traffic would be taken off the streets, and many persons of slender means would be able to live in a comfortable home a few miles from town, instead of being cooped up in some narrow, dingy street, or foul reeking alley. In many respects the anticipations of the promoters of the scheme have been abundantly realized.

But why build it underground? Because the land above was too valuable. It would have cost an almost fabulous sum to have purchased the property that would have had

to have been pulled down to make way for the road. To build a road over the tops of the houses would also have been too expensive. So the idea was mooted, and eventually decided upon, to build a road underneath the streets, in the neighborhood of the gas and water pipes and the sewers. Of course there was a considerable amount of opposition, as there always is to anything new or strange, but it was not effectual. The road was surveyed and the



work commenced. The streets were torn up piece by piece, the earth was excavated, the walls built up, the roof covered over, the old road returned to its place and the tunnel was complete underneath. It was done with great rapidity and only a short distance of a street was torn up at one time. So soon as completed it was opened, the fares were placed at low rates, and the cars began to fill rapidly. The first fears of the people as to the danger of such a road speedily vanished, and the Metropolitan Railroad became one of the paying institutions of England's great city. So successful has it been that numerous branches have been built, others are still projected, and bye and bye we may expect there will be in London as much traffic underground as above the surface of mother earth.

One good feature of this line is, it enables the working man to travel very cheaply. Weekly tickets are issued for a shilling (twenty four cents) that will take workmen to their employment in the morning and back home again at night. Now, supposing a workman travel but five miles to work and five miles back, or ten miles a day, that is sixty miles of railroad travel for twenty-four cents,

or two and a half miles for one cent; many, however, go much further than this for the same money.

It is probable we may shortly travel the Metropolitan Railroad once again. If so, and we notice anything worth mentioning, we will write to our little friends who read the JUVENILE INSTRUCTOR and let them know all about it.

G. R.

[For the *Juvenile Instructor*.]

Chemistry of Common Things.

CHLORIDES.—NO. 3.

AS there are many rocks that have the appearance of chlorides that are not so, it will be well to know how to distinguish them from one another. Salt (Na. Cl.) in mineralogy called "Halite," is soluble in three parts of water; it is rather brittle; its taste is purely saline; under the blow-pipe it gives an intense *yellow* flame. Some forms of gypsum met with in the Territory are precisely like the rock salt in appearance, from which they may be distinguished by their insolubility. Another kind of salt, tasting very much like table salt, is the chloride of potassium (K Cl.); should this be found in abundance it may be a source of wealth; it is found in volcanic regions, and in the neighborhood of other salt deposits. Water also dissolves this salt; with the blow-pipe it gives a *violet* color to the flame. The chloride of ammonium (Am. Cl.) described in the last article, may be dissolved in three times its weight of water, its taste is pungent and disagreeable; under the blow-pipe it is dissipated in fumes. A very ready way to detect it is by rubbing it up in a powder with freshly slacked lime, when ammoniacal vapors will arise. The chloride of silver (Ag. Cl.) may be readily distinguished by placing a small fragment on a strip of the metal zinc, and moisten it with a drop of water. It will swell up and turn black gradually, being entirely reduced to metallic silver, as may be seen on pressing its surface with a knife. This chloride is known as "horn silver" when it is free from earthy matter or rock. In this state it is flaky and flexible, easily cut with a knife, sometimes of a greenish or blue color, and waxy lustre. With the blow-pipe on charcoal it is reduced instantly to a globule of silver. It is *not* soluble in nitric acid, and is entirely soluble in ammonia, when pure, that is, free from rocky matter.

These are the only forms of chloride that are likely to be met with in this country; the chloride of mercury (Hg. Cl.) in which there are two equivalents of the metal. This is generally found associated with "cinnabar," a sulphuret of mercury of a brilliant red color, but sometimes reddish brown and earthy in appearance. This ore is the source of quicksilver, or mercury, a metal of great use in the arts.

Now all these things are of importance to understand, and it is gratifying to know that a taste for the acquisition of chemical knowledge is increasing, and, not only is this kind of knowledge really valuable in relation to the chlorides as they exist in our chemicals, but as they exist in ourselves. Chloride of sodium we take into our system as a mineral substance, and it becomes part of ourselves by entering into the composition of our blood. Chlorine, a gas of the most suffocating nature, that is even dangerous to experiment with unless great care is used; is, in union with sodium, the energetic metal that burns in warm water with such fearful violence, our friend

when combined as a chloride. Withdraw the salt from the ocean, or increase its proportion beyond certain limits, there will be no life there. It determines the life, and forms of life, and plants and animals there. Without salt we ourselves should cease to exist, hence the provision that has been made by our kind Father in the formation of the globe we dwell on; vast deposits exist everywhere over its surface to supply the requirements of animals.

We have seen before, in the article on "digestion," some of the uses of this chloride of sodium, if we will only remember the nature of hydrochloric acid (H Cl.), we may see how energetic its action would be likely to be in the blood.

A great many interesting tales could be told about the practices of different nations in relation to salt. Quite a history could be written about it. It was used by the Hebrews to salt the sacrifices; by certain nations to show hospitality to strangers. The Hindoos are said to swear by their salt. Travelers tell us that in upper Egypt and Abyssinia rock salt is carried in the pockets of distinguished men, and handed to visitors as a mark of respect that they may lick the same, a mode of showing esteem that may not be agreeable to our taste.

The chloride of potassium is also a constituent of the blood of animals, but in much smaller proportion, as we may remember; but, it is in land plants that potash plays the most important part as soda does in plants of the ocean. There is one form of chloride mentioned in the article on "leather," the chloride of aluminum, to which attention may be paid with advantage. Many valuable skins of animals are wasted for want of a ready mode of preserving them. Skins soaked in a saturated solution of salt and water, and afterwards steeped in a solution of alum, form the insoluble chloride of aluminum in the pores of the skin. Altogether we may consider that among the various combinations of the non-metallic elements with the metals, none are more important than the chlorides.

BETH.

A N O L D W O M A N ' S D R E A M .

I am sitting to-night in the shadows,
Thinking of days that are gone,
Till I'm back again thro' the dim, old years,
When the magic spell was on.

'Tis the bright, sunny hour of childhood,
I care not for work or book,
For the glimpses I have of the future,
Wear a dim and misty look.

Now and then I can catch, thro' the glintings,
The smiles of the coming years,
For the fancies which flit before me
Are never of sorrow or tears.

And I think of my childhood's sunrise,
With its tiny waves of gold,
That will widen and deepen in brightness
As my face grows wrinkled and old.

I wonder if when I am wiser
I shall cherish the days of yore?
Shall I turn to their story with gladness,
And dwell on it o'er and o'er?

Now, the dreams of the past are all vanished,
And the autumn days are nigh,
Still I watch for the glory and brightness
Of my childhood's sunset sky.

HISTORY OF THE CHURCH.

(Continued.)

KIRTLAND continued to be President Young's home until near the close of 1837. He was constantly employed in the duties of his calling either at home or abroad. His missions were frequent, and he was successful in his ministrations among the people. During the times of darkness and apostasy at Kirtland, his constant testimony was that Joseph Smith was a prophet of the Most High God, and had not transgressed or fallen as apostates declared. He stood close by Joseph at these times, and with all the wisdom and power God bestowed upon him, he put forth his utmost energies to sustain the prophet and unite the quorums of the Church. On these accounts he was hated by the apostates and all the enemies of God's kingdom, and they threatened to destroy him. So great was their fury against him that he was under the necessity of leaving Kirtland on the 22nd of December, 1837. The Prophet Joseph also had to flee from Kirtland about the same time, because of the spirit of mobocracy which prevailed among the apostates.

One incident connected with this journey we will relate. Brother Brigham had reached the town of Dublin, Indiana, when the Prophet Joseph came along. After he had been there a short time he addressed Brother Brigham as follows:

"Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you, and look to you for counsel in this case."

At first he could hardly believe the prophet was in earnest, but on his assuring him he was, he said:

"If you will take my counsel, it will be that you rest yourself and be assured, brother Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in that place, who had previously asked his counsel about selling his tavern-stand. He told him if he would do right and obey counsel, he would have an opportunity to sell soon, and the first offer he would get would be the best. A few days afterwards brother Tomlinson informed him he had an offer for his place. He asked him what offer he had; he replied he was offered \$500 in money, a team, and \$250 in store goods. He told him that was the hand of the Lord, to deliver President Joseph Smith from his present necessity. His promise to Joseph was soon verified. Brother Tomlinson sold his property and gave the Prophet three hundred dollars which enabled him comfortably to proceed on his journey.

In leaving Kirtland Brother Brigham forsook property which was worth in those days, when money was of more value than it is to-day, \$5,000. This means he had accumulated by his own hands' labor, notwithstanding he was absent so much on missions. He was industrious, economical, and managed his affairs well, and the Lord prospered him. When he first reached Kirtland times were hard, employment was scarce, and pay was difficult to obtain. Others whom he knew, and who went about the time he did, would not stay in Kirtland, but went to the neighboring towns where they could get better pay. But he would not. He had gathered to build up Zion and to devote himself to the work of the Lord, and he was resolved to stay in Kirtland. By taking this course he had made a handsome property for those days, while they who had gone elsewhere had not been prospered as he had been. He was fortunate in securing considerable land in

Caldwell county, Missouri, where the Saints were then settled. But he was not permitted to enjoy the fruits of his labors. The spirit of mobocracy began to rage in Missouri. The authorities of the State set the example of persecution, and most of the officers from the Governor down were united with the mob to rob, drive and kill the Saints. Although there was so much opposition and persecution carried on against them in Missouri, Brother Brigham has stated that he never knew one of the Saints to break a law while he was there; and if the records of Clay, Caldwell or Daviess counties had been searched, not one record of crime could have been found against any member of the Church; this was the case also in Jackson county so far as he knew. From this it will be seen how little excuse the mob and its leaders had for the commission of the dreadful outrages they inflicted upon the Latter-day Saints.

Brother Brigham left Missouri with his family about the middle of February, 1839, and repaired to the State of Illinois. He was at this time the President of the Twelve Apostles; of the two who were his seniors in that body David W. Patten had been killed by the mob, and Thomas B. Marsh had apostatized. The Prophet Joseph, his Brother Hyrum and Sidney Rigdon being in prison in Missouri, great responsibility rested upon Brother Brigham in giving counsel to the Saints and in dictating affairs. He counseled the Twelve to place their families in Quincy for the time being; but he looked for the Saints to move northward, and advised them to purchase land on the opposite side of the river, from the site where Nauvoo was afterwards built.

[To be continued.]

[For the *Juvenile Instructor*.]

RECOLLECTIONS.

(Continued.)

IN the fall of 1847, widow Smith and her brother Joseph Fielding, made a trip into Missouri, with two teams to purchase provisions for the family. Joseph, her son, accompanying them as teamster; he was then nine years of age. The team he drove consisted of two yokes of oxen, one yoke being young and only partially broke, which with the fact that the roads were very bad with the fall rains, full of stumps at places, sometimes hilly, and that he drove to St. Joseph, Missouri, and back, a distance of about three hundred miles without meeting with one serious accident, proves that he must have been a very fair teamster for a boy at his age.

At St. Joseph they purchased corn and other necessities getting their corn ground at Savannah on their return journey. "Wheat flour" was a luxury beyond their reach, and one seldom enjoyed by many of the Latter-day Saints in those days. On their journey homeward they camped one evening at the edge of a small prairie or open flat surrounded by woods, where a large herd of cattle on their way to market was being pastured for the night, and turned out their teams, as usual, to graze. In the morning their best yoke of cattle was missing, at which they were greatly surprised, this being the first time their cattle had separated. Brother Fielding and Joseph at once started in search, over the prairie, through the tall wet grass, in the woods, far and near, till they were almost exhausted with fatigue and hunger, and saturated to the skin; but their search was vain. Joseph returned first to the wagons towards mid-day, and found his mother engaged in prayer. Brother Fielding arrived soon after, and they sat down to breakfast, which had long been waiting.

"Now," said widow Smith, "while you are eating I will go down toward the river and see if I can find the cattle."

Brother Fielding remarked, "I think it is useless for you to start out to hunt the cattle, I have inquired of all the herdsmen, and at every house for miles, and I believe they have been driven off." Joseph was evidently of the same opinion, still he had more faith in his mother finding them, if they could be found, than he had either in his uncle or himself; he knew that she had been praying to the Lord for assistance, and he felt almost sure that the Lord would hear her prayers. Doubtless he would have felt quite sure, had he not been so disheartened by the apparently thorough but fruitless search of the morning. He felt, however, to follow her example; he prayed that his mother might be guided to the cattle, and exercised all the faith he could muster, striving hard to feel confident that she would be. As she was following the little stream, directly in the course she had taken on leaving the wagons, one of the drovers rode up on the opposite side, and said: "Madam, I saw your cattle this morning over in those woods;" pointing almost directly opposite to the course she was taking. She paid no attention to him, but passed right on. He repeated his information; still she did not heed him. He then rode off hurriedly, and in a few moments, with his comrades, began to gather up their cattle and start them on the road toward St. Joseph. She had not gone far when she came upon a small ravine filled with tall willows and brush; but not tall enough to be seen above the high grass of the prairie. In a dense cluster of these willows she found the oxen, so entangled in the brush, and fastened by means of withes, that it was with great difficulty that she extricated them from their entanglement. This was evidently the work of these honest(?) drovers who so hurriedly disappeared—on seeing they could not turn her from her course—perhaps in search of stray honesty, which it is to be hoped they found.

This circumstance made an indelible impression upon the mind of the lad Joseph. He had witnessed many evidences of God's mercy in answer to prayer before; but none that seemed to strike him so forcibly as this. Young as he was he realized his mother's anxiety to emigrate with her family to the valley in the spring, and their dependence upon their teams to perform that journey, which to him seemed a formidable, if not an impossible, undertaking in their impoverished circumstances. It was this that made him so disheartened and sorrowful when he feared that the cattle would never be found. Besides, it seemed to him that he could not bear to see such loss and disappointment come upon his mother, whose life, he had known from his earliest recollection, had been a life of toil and struggle, for the maintenance and welfare of her family. His joy, therefore, as he looked through tears of gratitude to God for His kind mercy extended to the "widow and the fatherless" may be imagined, as he ran to meet his mother driving the oxen toward the wagons.

(To be continued.)

A SHARP RETORT.—A Baptist pastor in New Jersey recently received a note which read as follows: "Dear Doctor—You will greatly oblige one of your parishioners if at an early day you would preach on Ecclesiastes iii, last clause of the third verse—'A time to dance.'" Upon the Sabbath following, the Doctor read the note and added, "When I shall have become fully satisfied that the important duty of dancing is neglected in my congregation, rest assured I will give all needed admonition on the subject." Which was certainly as witty as it was ingenious.

THE number of languages spoken in the world amount to about 3,064. The inhabitants of the globe profess more than 1,000 different religions. The average of human life is about thirty-three years. One-quarter die previous to the age of 7 years; one-half before reaching 17; and those who pass this age enjoy a facility refused to one-half the human species. To every 1,000 persons only one reaches 100 years of life; to every 100 only 6 reach the age of 65; and not more than one in 500, lives to 80 years of age. There are on earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year, 91,874 every day, 3,730 every hour, and 60 every minute, or one every second. The losses are about balanced by an equal number of births. The married are longer lived than the single, and above all, those who preserve sober and industrious conduct. Tall men live longer than short ones. Women have more chances for life in their favor previous to being 60 years of age than men have, but fewer afterward.—*Selected.*

Selected Poetry.

RIGHT.

Never be a coward
In the cause of right;
Be a valiant soldier
In the world's good fight.

In the fight with meanness
With the giant Wrong,
For God, for right, for justice,
Battle hard and long.

Let the truth be dearer
To your heart of heart,
Than the richest prizes
Of the mint or mart.

Let the right be stronger
To control your hand,
Than all the gifts of honor
At the world's command.

Let the call of justice
And of sacred truth,
Nerve your arm of valor,
Fire your heart of youth.

In each day's endeavor,
By the world unknown,
Prove yourself a hero,
God will see alone.

God, who loves well doing,
And rewardeth all
Who, with dauntless spirit,
Answer to His call.

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